

THE NUR AF SHAN

PUBLISHED EVERY FRIDAY.

Vol. XI

LUDHIANA:—January 18th, 1907.

No. 3

FOREIGN TELEGRAMS.

London, Jan. 10.

The Lord Advocate, Mr. Thomas Shaw, speaking at Edinburgh, said that Scottish devolution was almost imperative. Meantime a Scottish Grand Committee ought to be appointed.

Reuter's Shanghai correspondent says that thirteen firms representing British holdings of about ten million taels in opium have written to their Consul-General claiming a hearing in regard to the manner intended for the the extinction of the trade and insisting that it should be gradual.

Raisuli is near Tetuan endeavouring to enlist an army of outlaws to attack Tangier.

Colonel Andreiaff Chief of the police at Lodz was shot dead in the street to-day. The patrol fired a volley which wounded some passers by and the assassin escaped.

General Pavloff's assassin has been court-martialled and will be hung to-night.

London, Jan. 9.

The Heir Apparent arrived at the Palace in Teheran at nine this morning and was acknowledged as Shah by the Grand Vizier, Ministers, Princes and others. The Diplomatic Body will be received by the Grand Vizier to-morrow to offer their condolences and on Sunday by the Shah to offer their congratulations on his accession. The enthronement is fixed for the 2nd February.

London, Jan. 10.

The fact that Britain's co-operation with Russia has smoothed the way to the throne for Ali Mirza and has checked opponents casts a certain responsibility on Britain for the character of his rule.

A terrible furnace explosion has taken place at Pittsburg steel works in which three men were killed and seven fatally injured, while twenty-four others are missing, and these are believed to have been consumed in the flood of molten metal.

London, Jan. 9.

The death of the Queen of Hanover is announced.

London, Jan. 10.

The Nawab of Bahawalpur arrived at Medina on the 6th instant.

London, Jan. 12.

The *Daily Telegraph* has reason to believe that the Committee on Imperial Defence at the last meeting decided that the construction of the Channel tunnel is prejudicial to the national security.

Replying to the notification of the Shah's demise, the Tsar telegraphed to his successor his condolences and hope that Russo-Persian friendship would still further be strengthened.

London, Jan. 13.

The Brussels *Petit Bleu* announces that a Mission of Belgian Engineers together with a British Military Mission starts on the 31st instant via Egypt and the Soudan to survey for a Railway from Lado to the Congo Frontier.

London, Jan. 12.

Reuter's correspondent at Shanghai states that the representative of the Foreign Relief Committee at Tsing-kiang-pu report that the refugees in camps number 450,000. The women and children are everywhere to be seen grubbing roots and grass for food and cooking leaves and twigs. No relief works have been organized, although it would be easy to do so.

A *Times* telegram from Ottawa states that the Foreign Minister, Viscount Hayashi, has notified to the Japanese Consul that the visit of a Japanese fleet to the Pacific Coast has been indefinitely postponed owing to the situation in the United States.

London, Jan. 13.

It is stated that the Kaiser has taken stringent measures to put down luxury among Army officers. He objects to expensive wines and liquors and elaborate menus in the messes, etcetra.

The steamer *Awa Maru* has been refloated and will proceed to Tyne dry docks for repairs.

London, Jan. 14.

The Channel Tunnel Company has been officially informed that the Committee of Imperial Defence have not discussed the tunnel scheme.

A despatch from San Francisco states that the President of the Leland Stanford University in addressing a Socialist meeting asserted that a Japanese Exclusion Act was impossible. It was nonsense to affirm that the United States must fight Japan for the mastery of the Pacific. He believed that Japan sincerely desired to stem unskilled labour emigration into the United States.

The torpedo destroyer *Wear* has arrived at Portsmouth with thirty feet of her plating ripped off in a collision with the steamer *Etna*.

General Sir Charles Egerton has been appointed a member of the Council of India replacing Sir J. Gordon.

The Rev. Robert Story, Principal of Glasgow University, is dead.

Sir James Garrick is dead.

London, Jan. 15.

Friction between the O'Brien party and the Redmond party has come to a climax in actions brought by Mr. John O'Donnell, M.P., and Mr. D. D. Sheehan against the Irish party, seeking an injunction to restrain them from excluding them from the party. Both seek to a certain by whose authority their Parliamentary stipend has been stopped.

Mr. William O'Brien is also suing the *Freeman's Journal* for libel.

Mr. O'Donnell's writ was served on Mr. Dillon yesterday in Dublin. The papers are full of exciting details of the process-server's experiences.

The newspapers publish varying outlines of the Irish Government Bill which will be the feature of next Session.

The *Times* in a leading article predicts that the Right Hon. Augustine Birrell, before he is half-way through his new task, will be pining for the comparative ease and relaxation he enjoyed during the hottest days of the Education controversy.

New York telegraphic advices state that Kingston, Jamaica, has been destroyed by an earthquake with much loss of life. Direct telegraphic communication is interrupted.

EDITORIAL NOTES.

"Say not the struggle nought availeth,
The labour and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been they remain.

"If hopes were dupes fears may be liars,
It may be in you smoke concealed,
Your comrades chase e'en now the fliers
And, but for you, possess the field.

"For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in the main.

"And not by eastern windows only,
When daylight comes, comes in the light,
In front, the sun climbs slow, how slowly,
But westward, look, the land is bright."

Arthur Hugh Clough.

We print this week a little article from the "The Biblical world," on the important subject of religious health.

One of the strangest things about human nature is that, under certain abnormal conditions, disease seems more attractive than health, the grotesque more to be desired than the beautiful. A few years ago there was a craze for what was known as "poster art." Described briefly, this art was simply an extravagant caricature of all natural objects, not for the purpose of exciting laughter, but in order to touch the sensuous in man's disposition. Its chief exponent was a certain Aubrey Beardsley, whose masterpiece along this line was series of illustrations for Oscar Wilde's "Salome." These pictures aroused intense interest among a class of art lovers, not because of their beauty but because of their mysterious power. So great was their success that for the time being, Beardsley was placed above all his fellow craftsmen and regarded as the prophet of a new art. When asked to expound his theories, he said plainly that he regarded distortion as a truer beauty than symmetry, and disease as more attractive than health. Fortunately for true art, men soon wearied of his horrible though fascinating creations, and returned to the sane and lovely pictures of what may be called normal genius.

This is simply an illustration of what may be observed in all the realms of man's varied nature. Extravagance may rule temporarily in music and literature. Such breaking away from the ordinary course of thought and expression may do but little harm when it concerns only the limited number of those who are interested in aesthetics; but unfortunately this passion for the grotesque is not confined to any one field, and it invades even man's religious nature,

where it may become a source of injury to an immense number of otherwise sane people. History shows us that many a man and woman who would scorn to be thought anything else than sensible in ordinary matters has become utterly uncontrolled under the spell of religious excitement; and worst of all, has come to enjoy practices and to defend them most zealously, which under normal conditions he would regard with loathing.

It is customary for us to think of such people as the extreme Anabaptists, as outside the pale of our sympathies. We cannot understand how it was possible for men and women, professing themselves to be followers of the pure Christ, to be guilty of such license and folly as some were about whom we read in the ages following the Reformation; and yet they are but examples of what is liable to happen any time when the abnormal in religion is allowed ascendancy over the normal. All energy and all life is dependent upon progress through balanced motion. The clock cannot go if its pendulum is persistently pushed to one side. It must move through its appointed arc. The stomach refuses to perform its functions without alternating periods of emptiness and repletion. The soul of man no less revolts from any interference with its normal course of devout contemplation, rest, and definite unstrained out-put of energy. Continued over-eating sometimes creates an unnatural hunger in the physical man, and in the same way over-indulgence in religious exercise produces a state which some may regard with pious admiration, but which is just as different from the true "hunger and thirst after righteousness," as the dyspeptic's craving is from the normal appetite of a healthy hard-working man.

It is in the Bible, that great revelation of all that makes for the sanity and soul health of man, that we find these words "Be not righteous over much, neither make thyself over wise; why shouldst thou destroy thyself?"

DEFINITION OF RELIGIOUS "HEALTH."

It is well known that certain kinds of temperament are especially exposed to dangers which arise out of an excessive and morbid contemplation of religious problems. In view of this fact, *The Biblical World* (Chicago, January) undertakes to define the meaning of religious health and to set forth its manifestations. It says:

"Health of mind is at the present time one of the great desiderata in religious matters. It is essential to the proper development of the individual and to the progress of humanity. By 'mind' is meant all of those powers and qualities which distinguish men from the lower orders of animal life. By 'health' is meant a full alertness, receptiveness, and activity with respect to one's environment which, in conjunction with the essential elements of personality, produce the normal growth of the individual. The healthy plant is

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one which seizes upon those elements of nutrition which surround it, which are essential to its development, and by the assimilation of which it reaches its maturity in the flower and in seed for the continuance of its existence in another generation. The healthy body is one which takes up and transforms into its own likeness those things which are supplied for its growth. In each case, both plant and animal, health effects the fullest realization of the potentialities within. Health of mind consists in a condition of awakeness to everything about one, an impulse to appropriate all that can promote one's development, and an energy to self-expression which completes the personality of the individual.

"To have life and to have it more abundantly (John 10) is the gospel ideal of human existence. Christianity increases healthy-mindedness, for the spiritual interpretation which Christianity places upon life calls out what is best in the minds (i.e., the souls) of men. God everywhere precedes man in the universe; so men but 'think His thoughts after Him,' develop personalities which he has created, realize possibilities which he has implanted, and learn what he has done in other men and in the material world surrounding. . . .

"The healthy mind at its highest stage reaches some apprehension of the meaning and the purpose of life. This is the religious aspect of life, and it is the ultimate thing which the mind achieves. The normal mind pursues its search for the great realities of the universe undaunted when the search is long and hard, untroubled by the problems of life, full of faith in confronting mysteries, not enslaved to the opinions and formulations of its predecessors or its contemporaries, but working out its own experiences, ideas, and acts is complete self-realization and self-expression. At the same time, the healthy mind can have no conceit that it has attained all knowledge; that its experience is normative for all, and that its formulations are perfect. Instead, it recognizes that we know only in part; that the human mind is limited and imperfect in vision and judgment; that experiences may be widely different and still be equally good, and that there is a relative element in all statements of religious ideas. Our conceptions of God, of our fellow men, of ourselves, of the world, of truth, of duty, are better than those of the past because we are able to interpret Christianity in the light of the centuries; and the future will have better conceptions than our own. It is not alone the individual that grows, the world grows also, and the human race grows. There is one great stream of development toward that which is perfect. Religion is the guide in this development, and progress is the achievement of healthy minds."

PERSIA: A VISIT TO A PATRIARCH.

[This account will be read with all the more interest when it is remembered that the writer of it, Mr. Labaree,

went out to fill the place of his murdered brother, Dr. Ben Labaree].

Only last week I returned from a three weeks' trip into the Kurdish Mountains, just across the border into Turkey, and I must give you a little account of what was to me one of the most interesting experiences that I have had since I came out here. It was in company with Rev. Edward McDowell, one of the noblest and truest missionaries that I know, that I made this short tour. It was our purpose when we started to visit the district of Bas, where we wished to gather all our mountain workers for a spiritual conference, but one of the Kurdish tribes in the neighborhood was on the war-path and we could not get pack animals to take us through; so we turned aside and visited the Nestorian Patriarch at Koshanneh, which was also one of the chief objects of our tour together; and there I left Mr. McDowell to go on into the heart of the wildest districts, while I returned, stopping for a few days for work at Mork at Mersheboo and its neighborhood. This is the itinerary of which I wish to tell you a little more in full.

I might write you a great deal of the wonderful scenery of those mountains, some of them lifting their heads 13,000 feet above the level of the sea; or I might give you an account of several most interesting experiences of a personal nature, but I want rather to let you see the people as I saw them. You know that these mountains are the old home and refuge of the remnants of the Nestorian Church which at one time covered all these regions of Asia, and sent her missionaries as far as the remote districts of China. At one time the Patriarch of this Church had more bishops and priests under his care than the Pope of Rome, but repeated waves of bloody conquest and persecution have beaten down this noble church and left a mere handful of its former followers in these rugged mountain fastnesses, in addition to those who occupy the plain of Urumia.

You would have been most interested to have visited with me the Patriarch home at Koshanneh, a little plateau surrounded by mountains (all snow capped) and deep gorges. Here we found the Patriarch, a young man not twenty years of age, and were given a most cordial welcome into his house. Indeed not only we, but every one who comes is received into the home and entertained. Sometimes his guests number several hundred daily, from all parts of the mountains, and all these must be fed and given a place to sleep, according to their rank and dignity. Here the people flock as the tribes of Israel did to Shiloh in the days of Eli and Samuel to have their affairs, both spiritual and temporal, adjudicated. How my heart went out to that young Patriarch, with his bright face and genial manners, and his evident native shrewdness of mind. How I longed to see him realize the real dignity of his office and the spiritual power which he might exercise were he, himself, an humble and consecrated servant of God, with spiritual vision and



experience. In some ways even more interesting was his maiden sister, for the Patriarch must be unmarried, and so it is the custom for one of his sisters also to remain single in order to look after his house-hold. This young girl, but a year or two older than he, has already made a name for herself all through the mountains for wisdom and force of character; and it is good to see her fresh young energy and the position accorded her in consequence of her true worth. But think of these two young people arranging the responsibilities of their position, trying to curb and direct the passions of the wild mountaineers, many of whom are no better than the wicked Kurds who surround them, and this at a time when all the forces of evil seem to be gathered to crush this ancient church. I cannot too earnestly ask your prayers for them that they may not only keep the church together but lift it up to something of its old-time purity and zeal from which it has so terribly fallen.

It was from there that I turned back, leaving Mr. McDowell to go on alone into the independent tribes where he expects to spend the winter; I cannot tell you how I longed to go with him, for if there is a self-sacrificing work, he is doing it. Working in the mountains is no fun. It means putting up for the night in miserable holes where we would not keep our cattle; it means many a hardship from winter storms and many a danger from avalanche and tempest; it means continual contact with misery that one cannot relieve, and with sin that almost seems hopeless. It takes a brave man to do what Mr. McDowell is doing every winter, so far from his family, from whom he can hear only rarely, and without any associate who can keep up his spirits by congenial companionship.

But what shall I say of the distress that I myself saw among the people during my short stay in their midst—distress such as I have not seen before? The poor Nestorians are surrounded by wild and lawless Kurds who are of the Mohammedan faith, and who hate them with all the intensity of religious and race hatred. Until recently these have been kept more or less in restraint by the Government, but since the terrible Armenian massacres perpetrated by these Kurds, they have become emboldened to do as they please, and it seems to be the deliberate policy of the Sultan to let the Christians be exterminated, and thus to rid himself of a disagreeable problem. He himself, is helping along by increasing the taxes just at a time when he is withdrawing his protection, and this form of oppression has become almost incredibly severe. In one miserable village where the naked children and the ragged, hungry looking men and women made you wonder whether such a thing as a gold coin could ever have been seen there, the Government tax for this past year was 500 liras, or over two thousand dollars. And so the burdens of these poor Christians have become almost intolerable. I slept one night in a village where a few days before the Kurds had come and carried off

everything, sheep, cattle, and all household things that they could take away. From such oppressions as these hundreds are fleeing down here to Urumia, in spite of famine conditions here adding to our heavy burdens, and those of the poor plain people who have troubles of their own without helping to feed an army of beggars who will not be turned away from the doors.

You can easily see how one's heart would be moved by such sights, and yet I tell you that I never enjoyed preaching to any one so much as to these wretched people. If you could not relieve their misery, you could at least talk to them about the love and pity of the good God above, of the deeper needs of the soul, and of the life beyond when we are through with this miserable existence. I never knew how sweet a text Luke 5:18 was until this trip, and even now their almost tearful faces are before me as they listened to the words of sympathy and hope. My heart is back there in the mountains, and if God grant, I want to get back there to work for those who have no brightness in their lives.

ROBERT M. LABAREE.

CHINA: THE SPIRIT MOVING.

Our work is flourishing. About two weeks ago nine were examined in this church and seven of them received. One of these inquirers was an ex-Taoist priest and a profligate character. He went over to Manchuria, where he heard the Gospel first from a native preacher. He preached on sin, and the message went home to this man's heart. He has a deeper sense of sin than almost any inquirer I examined; his home is near Wei-hien, and he intends to return there to pay up his father's debts, who also was a Taoist priest and a bad character.

Another of the inquirers is a business man in the west suburb here; his home is also near Weihsien. He had some mental disorder, and some said he was possessed. He heard a voice in mid-air telling him to commit suicide; he therefore tried to hang himself. Later he had the same hallucination, and tried to kill himself with a large dose of opium but he did not succeed in either effort. He then thought he heard the voice tell him that he should quit trying to kill himself and study the doctrine; ever since he began to study the truth, he has been perfectly rational. He not only attends all the services, but brings his shop clerks with him.

Another of the inquirers received is a well-to-do business man, in the heart of the native town, who is desirous of having a preacher preach daily on his premises; in other words, he wants one of his rooms used for a street chapel. Our Cheefoo church is seriously considering opening a street chapel in the busy west suburb just below us. The woman's prayer meeting has never been so well attended; about 60 women come now. From Chienoa comes the good news of

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a revival among the five churches under pastor Ting Li Wei.

The native Christians had four days' meeting at a center, making use of Mr. Wells' tent. From 6 A. M. until 11 P. M. the Spirit came in great power and all were mightily moved. The expenses connected with holding the meetings were defrayed by the Christians (25,000 large cash—\$30 Mex.).

W. O. ELTERICH.

DUES OR GIFTS.

It is to be feared that there is wide-spread confusion in the minds of a great many good people as to the difference between what they pay in discharge of their just obligations for the support of the church and what they give unselfishly to God for the good of others. A young pastor, on taking charge recently of a church, told the Session that he feared the people were confounding these two things which are quite different and ought to be carefully distinguished. "For every dollar the people give," he said, "they are receiving a hundred cents or more in actual value; this value received is in the way of comfort in worship, and in benefits derived from the services, in social advantages, and even in enhancement of the value of their real estate by reason of the influence of the church in the community. What is paid for church expenses, in return for all this is, in fact, dues, and in paying these they are only discharging a just debt. If you agree, hereafter we will have a chest in the vestibule where our dues will be paid, whether in the form of pew rent or in the envelope, for the purposes of church support. Our gifts only will be laid on the plate and consecrated as given to God." This change having been made, the people were amazed at the increase in their offerings for all benevolent purposes. Where the previous year the total amount contributed for all benevolences did not exceed \$750, for this year it is well on to \$3,000; \$1,200 was at once available, as a beginning toward the support of a Parish Abroad for the church, and the gifts for this and kindred purposes have been steadily increasing as the people have come to realize the distinction between *dues* and free-will offerings to God.

IS IT SO?

"It all comes out of one pocket at any rate," it is sometimes said by the liege lord who looks upon his wife and children, apparently, as not being members of the family firm. As a matter of fact, however, is not the wife just as much a *partner* in the concern as though she happened to hold the till and herself receive the salary? Although she plays a less conspicuous part, she is helping to earn the income just as really as the other member of the partnership who takes a more prominent place in the eyes of the world. The sooner this fact comes to be recognized and each member of the family is allowed to have a sense of partnership and also a sense of responsibility for systematic giving, the better will it be for all concerned. No church should be content with

a standard which fails to expect *every man, woman and child to discharge the responsibility to God for giving systematically and proportionately*, as well as for praying and so to have a personal part in the extension of the Kingdom.

MISSION NOTES.

Referring to the special meetings to commence in Ningpo November 1st, Rev. J. E. Shoemaker writes:

"The Bible study will be conducted by a young Chinese, Di Li, who has developed wonderful power as an advocate for deeper consecration. He gave up a position worth \$1,000 or so a year in order to give his whole time to religious work, with no income except the voluntary gifts of the churches where his services are desired. He has been greatly used in quickening Christians, and we trust that this will be the beginning of a much needed work of grace among the workers and Christians of the Ningpo region. All the Protestant missions will join in the movement, and we hope to plan for a general evangelistic campaign to make use of the large number of workers which will be gathered in Ningpo for this conference. But we are not looking to man for the blessing. Unless God sends the Holy Spirit to do the heart-work, there can be no lasting good accomplished. Would that God's people could be brought to appreciate how much the success of their missionary undertakings depends on their faithful intercessions.

"Unless the Christian Church in China be filled with the Holy Spirit, it cannot have the uplifting power which China so much needs just at this time.

"God is moving in a most marvelous way in China these days, and we must not hinder Him by failing to do our part as intercessors; for I believe that without faith-filled prayer as a conveying channel, it is simply impossible for God to pour out His blessings of grace and power."

INSTRUMENTS OF GOLD.

An Important Invention for Surgeons.

(The 'Tribune,' London.)

An invention has been perfected which is believed will reduce greatly the danger of death from blood-poisoning as the result of operations on the body with surgical instruments.

The invention is a process for tempering to the hardness of steel the more ductile metals such as gold, silver, and copper. For centuries this process has been considered one of the lost arts. Dr. Vaughn has successfully manufactured a large number of gold-bladed scalpels, probes, hypodermic and suture needles, and other surgical instruments which are replacing similar articles of steel.

The ductile metals are those which are dense and flexible. The sharp edge of a gold blade is almost perfectly smooth; that of steel, no matter how fine the edge, is rough and saw-like. Because it is porous, the steel blade has never made a perfect surgical instrument. In the metal may be hidden the infinitesimal germs of a virulent disease; or there may be a rust spot, so tiny that



it could not be discerned by the surgeon, which may be sufficient to poison the tissues in which the knife makes a wound, resulting in blood-poisoning and death. In gold, which is dense, this danger does not exist; nor, of course, does gold rust. Besides, the gold blade divides evenly the flesh or tissue which it cuts, whereas the steel blade really saws or tears its way through. Even when there is no infection, the wound made with a steel instrument does not heal so readily as that made with gold.

Another feature of the gold blade is that the wound which it makes leaves no scar. This is especially important in facial operations. It is very frequently the case that, upon the prompt healing of a wound made in a dangerous surgical operation hangs the fate of the patient. A sore, slowly-healing wound may exhaust the faint vitality of the afflicted one, and cause death.

Within the past year, in the hospitals of Los Angeles, according to the inventor, Dr. J. F. Vaughn, three fatalities were directly traceable to infection from steel instruments used in surgical operations. The vast and vital importance of the invention is apparent.

IT PAYS TO BE AMIABLE.

A young man in the neckwear department of Marshall Field & Co., who had been with the firm but a short time, was one day waiting on a customer who seemed to be unusually hard to please. The would-be purchaser, who was a handsome, elderly man, tossed the ties about and seemed to desire any shade and style save those offered for his approval. The salesman patiently displayed a varied assortment of the goods, deftly knotting the ties and holding them out to show the effect and the shimmer of the satin or the silk, searching through boxes for the desired colors, and, in spite of the somewhat captious manner of the customer, never for a moment lost his smiling good-nature. Finally a half-dozen ties were selected, and, with waiting pencil, the clerk asked the usual question:

"Cash or charge?"

"Charge," replied the gray-haired man.

"What name, please?"

"Marshall Field."

The new salesman almost gasped with astonishment, and he probably does not know to this day that his subsequent promotion was owing to his sincere politeness and patient endeavour to serve his employer and to please his customer, who, of course, in this case proved to be one and the same person.

THE CHAMBERED NAUTILUS.

(DR. HOLMES'S NOBLEST POEM.)

This is the ship of pearl, which, poets feign,
Sails the unshadowed main,—

The venturous bark that flings

On the sweet summer wind its purpled wings

In gulfs enchanted, where the siren sings,

And coral reefs lie bare,

Where the cold sea-maids rise to sun their streaming hair.

Its webs of living gauze no more unfurl;

Wrecked is the ship of pearl!

And every chambered cell,

Where its dim, dreaming light was wont to dwell,

As the frail tenant shaped his growing shell,

Before thee lies revealed,

Its irised ceiling rent, its sunless crypt unsealed!

Year after year beheld the silent toil

That spread his lustrous coil;

Still, as the spiral grew,

He left the past year's dwelling for the new,

Stole with soft step its shining archway through,

Built up its idle door,

Stretched in his last-found home, and knew the old no more.

Thanks for the heavenly message brought by thee,

Child of the wondering sea,

Cast from her lap, forlorn!

From thy dead lips a clearer note is born

Than ever Triton blew from wreathed horn

While on mine ear it rings,

Through the deep caves of thought I hear a voice that sings:—

"Build the more stately mansions, O my soul,

As the swift seasons roll!

Leave thy low-vaulted past!

Let each new temple, nobler than the last,

Shut thee from heaven with a dome more vast,

Till thou at length art free,

Leaving thine outgrown shell by life's unresting sea."

OBITUARY NOTICE.

(Owing to a misunderstanding the following notice which should have appeared last week was unfortunately delayed till the present issue.)

The Christian community of Ludhiana, which has lost so many of its faithful members by death during the last few years has again been visited by this shadowy ministrant.

After a long and distressing illness in her own home, Mrs. R. K. Bannerjea passed to her rest on the first day of the new year. The events of her life must necessarily be related with brevity. After receiving an education both in the land of her birth and in England she became a teacher in the Bathune's Girls School, Calcutta.

She was married to Mr. R. K. Bannerjea on the 10th March 1858, by the Rev. Gopinath Nundy, Dr. Duff being one of the guests present at the ceremony. The latter part of her life was spent in Ludhiana, where she was eminently useful in all sorts of Christian work. Those who know her testify to her earnest spirit, and firm faith. Besides her husband she left behind her four sons and three daughters.

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